Breathed out in a Personal *Contribution*

TO THE

NATIONAL HUMILIATION

the last of *May*, 1666.

In the Cities of *London* and *Westminster*,

UPON

The near approaching ENGAGEMENT

Then expected,

Between the *English* and *Dutch* Navies.

Wherewith are complicated such *Musings* as were occasioned by a Report of their *Actual Engagement*; and by observing the Publike Rejoycing whilst this was preparing by the Author

GEORGE WITHER.

Hold, *If ye knock, ye are broke.* Hold.

Unless God prevent.

Imprinted in the sad year expressed in this seasonable

CHRONOGRAM

LorD haVe MerCIe VpOn Vs.

MDCLXVI.

Mungo Park

To the Englisſh Nation, *and to every* Individual Perſon *within theſe* Britiſh Iſles, Geo. Wither, *wiſhes that* Grace, Peace, *and* Love *in* CHRIST JESUS, *which by an unfeigned* Humiliation, *may reconcile us all to* GOD; *Unite us by an indiſſolvable Band of* Charity, *to each other; and in a Chriſtian Amity, withall Nations through the world.*

MY *Sighs* concern you all, throughout this *Nation*
Who are this day, in true *Humiliation* (on
To ſeek the face of GOD; For, we make *One*
Of thoſe *two Pitchers* whom I do bemone;
And, unto whom (then fearing much their breaking,
When firſt I ſaw *War preparations* making)
I ſent a *Trumpet*, both with an Intent
And hope, that which was feared, to prevent;
Which, failing my good purpoſe to produce,
I ſend this now, to mediate a Truce;
For, who can tell, but that my words may have
Such Iſſue now, as heretofore GOD gave
Unto a *private-womans* when ſhe ſpoke
For *Abel*, what effect in ſeaſon took?
So may it proſper as I am ſincere
In that, Which I have *Superſcribed* here;
And, let my Foes on earth, be ſtill as many
As there are men, if I wiſh ill to any;
Or, am not pleaſd that all ſhould live and die
As happy, both in Life and Death as I
Who ſhall not, by *a final Wilfulneſs*,
Deprive themſelves of what they might poſſeſs;
And ſlander GOD, as *cauſe Original*
Of that, which doth amiſs to them befal.
For, though, not few, my Adverſaries be
Or ſuch, as, yet, bear no good will to me,

I, ev'n for that cauſe, am in love, their debter;
For, him, who loves his Foes, GOD, loves the better:
Yea, having partly been, in my diſtreſs
Relievd by ſome few, who, do naytheleſs
Seem ſtill my Enemies; it, makes me more,
Love GOD, and all *Mankinde*, then heretotore.
A time is come, in which, it is our turn
Both *altogether*, and *apart to mourn*:
Thoſe *General Calamities* befal
Which, for a *general Repentance* call,
And, for *particular Humiliation*,
In order to a *publick Reformation*,
From which, at preſent, are excepted none;
No, not the King, who ſitteth on the Throne:
For, that which is in *Cottages* begun
Will ſeize the *Pallace*, ere the *Round* is run,
If GOD in mercy, anſwer not our hope,
And, to our ſins and fears, vouchſafe a *Stop*.
To that end, though this be not what I would
Or, ſhould contribute, it is what I could
And, may now, be as uſefully expreſt,
As what more artificially is dreſt:
Yea, (though it be, that onely) in effect,
Which I have oft preferd without reſpect,
This, ſeems a very ſeaſonable time,
To greet you, with a *Reaſonable Rime*.
Accept it therefore, and be not offended
With what is conſcientiouſly intended.
GOD, who from us doth *Trifles* oft receive,
Requires of none, more then he hath to give:
And, if you ſhall accept what's in my powr
He, will of that accept, which is in your;
For, all that is contributed, by this,
Worth your acceptance, is not *mine*, but his.

Sighs for the Pitchers.

Breathd out, in a *Perſonal Contribution* to the *National Humiliation*, formally begun in the Cities of *London* and *Weſtminſter*, the laſt of *May*, 1666.

'*Such is* GOD'S *gratiouſneſs, that, whereſoever*
He finds a Willingneſs *joynd with* endeavour
To pleaſe or to appeaſe him, though but ſmall,
(And in it ſelf worth no reſpect at all)
He doth accept it: But, it is not ſo
With men, *what er'e we* mean, *or* ſay, *or do.*
For, moſt ſo pettiſh are; that ev'n with that
Which to their own well-being *doth relate,*
They quarrel; and as much offended are
With what, unto their own particular
Hath no relation, as to any thing
Which may to them a diſadvantage bring.
Yea, ſo inclind are, to be diſcontent
With Actions, *and with* words indifferent,
That how to fit all humors no man knows
What ere he writes, be it in Verſe *or* Proſe.
Some, are beſt pleaſd with this, *and ſome with* that,
With nothing ſome; or, with we know not what,
Except with that, (and in their own mode dreſt)
Whereby their Single Fancies *are expreſt.*
If, I may freely, Truth *declare in either,*
To me, it is indifferent in whether:
Verſe *cannot be ſo juſtly termd unholy*
As they, who think ſo, may be chargd with folly.
The Libertie, I therefore, at this time,
Reſume, to vent my mind in Verſe *and* Rime

As heretofore without an affectation
Of what, is this day, with moſt men in faſhion;
And, what I purpoſe to contribute now,
Shall be ſuch private Sighings *as I owe*
To Publick ſorrowings; *not ſuch, as may,*
Without true ſenſe thereof, be puft away.
I offer not, now Cures *are to be done,*
That, which will prove no better then Herb-John
Or Chipps *in broth; nor, when provide I ſhould*
Apparel to preſerve my Friend from cold,
Bring them ſuch thin ſleight Garments, as are neither
Good Silk *or* Cloth, *but* Bawbles *patcht together,*
Lace, Points and Ribbands: Nor, to feed them, ſet
A platter full of Sawces *without* meat,
Or, with ſo little, and ſo trimd about
With Kickſhawes, *that they cannot pick it out:*
Nor give the Sick, *when they for health endeavor,*
Such Traſh, *as may beget a* mortal Feaver;
Nor Healing Plaſters, *when I do perceive*
The Patient *rather needs a* Corroſive:
Nor, is there ought improper to that end,
For which, Humiliations *we pretend*
In that, which I in words have added here:
Either peruſe it therefore, or, give ear.

BEfore a *Storm* is actually begun,
Or, Symptoms of it, in the Skies appear;
Both Birds and Beaſts, for ſhelter fly and run,
To ſcape the Dangers, then approaching near.
To what theſe are by *Senſe* inclind, in ſeaſon,
Men are aſſiſted (for their preſervations)
By Strong Impulſes, both of *Grace* and *Reaſon*,
Till they neglect, or ſleight thoſe Inclinations.

And,

And to the *Publick safety*, every one
Owes what may possibly by him be done:
For there's a *Portion* due from him that's poor,
Though from the Rich, there is expected more.
2. I had some education in the *Schools*,
But my best *Teachings*, came another way,
And, neither to the *wisest*, or *meer Fools*,
Is that intended which I have to say.
My *Muse* is to a midling-temper fitted,
What suits with their capacities to write
Who, (not much under or much over witted)
More in the *Matter*, then the *Words* delight.
By that means, when with *Trifles* I begin,
Things useful, are oft, thereby Skrewed in,
Which peradventure, had not else been sought,
Where, they appeard more likely to be taught:
What I but to one end, at first intended,
Occasions many *Cautions*, ere 'tis ended.
So, sometimes, twenty businesses are done,
By him, who went from home, to do but one.
3. Sometimes too, by what in this mode is hinted,
(On sleight occasions in a Vulgar Strain)
Such Notions have been in the heart imprinted
As were more plausibly expresst in vain:
Yea, otherwhile, a few *plain words*, in season,
Experimentally in *private* spoke,
More operate with *Sanctified Reason*,
(And of what they import, more heed is took)
Then is (although more gloriously arayd)
Of what's but *formally*, in *publick* said.
Now therefore, I contribue thus, alone,
To what was this day, publickly begun.
But, stay! what Pannick fear hath seizd this *Nation*
That, they who Triumphd but one day ago,

And,

Assume

Assume the Postures of *Humiliation*,
And *Fast* and *Pray*, at least, pretend thereto?
Their Jollitie is at a suddain pause,
And to the Temples, they begin to flock;
God make th' effect, as real as the cause,
That, him with formal shows we do not mock,
Lest Plagues increase, and when of what is better,
We are in hope, our fears grow dayly greater:
For, till our sins are heartily repented,
By Fasts and Prayers, *Plagues* are not prevented.

5. Most, dedicated this moneths first *Aurora*
To their own fleshly Lusts; and spent the day
In sacrificing to the Strumpet *Flora*,
Which was by some employd another way,
Perhaps though not *Prophane*, more *superstitious*
Then holy: for, all is not sanctifide
That is not vulgarly reputed vitious;
Nor all unholy, which will not abide
A *Sanctuary-Test*: But, somwhat hath
Doubtless, been acted which provokes Gods wrat
Against our *Nation*, since this Month begun,
That brings us on our knees, before 'tis done.

6. Our *Safety*, *Peace* and *Glory* lie at stake;
And, we are forced such a Game to play,
As makes us tremble, and our hearts to ake
Twixt hope and fear of that which follow may:
Ev'n they, who lately foolishly did boast,
And with proud Vaunts and scorns contemn their Foe
Do find, that Recknings made without their hoast,
Arise to more then they did presuppose.
Of Foes without them, their regard was small;
Of those within them, less, or none at all:
But, now, to be assaulted, they begin
With outward perils, and with fears within.

7. B

7. Beyond reteating we ingaged are
With *forraign enemies*; and not quite free
From *Factions*, threatning an *inteſtine* War,
If our Preſumings unſucceſsfull be.
As *foes* do multiply, ſo, *friends* grow fewer;
And, in thoſe few, there is but little truſt:
For, none can in another be ſecure
Who, to himſelf is neither kind nor juſt.
War is begun; the *Peſtilence* doth ſpread;
And, though of *Dearth* we feel but little dread,
They, by whoſe Labours, *plenty* was increaſt,
Are by a waſting *Poverty* oppreſt.
8. The Rich are diſcontent, the Poor much grievd:
The firſt have ſmall hope to be better pleaſd;
The laſt as little hope to be relievd,
And moſt men are grown ſtupidly diſeaſd.
Men with *Ill tidings* in all places meet,
Bewailing loſs of *Goods*, or want of *Trade*:
All day they hear complainings in the ſtreet;
All night, they and their Families are ſad.
Hereof, they upon others lay the blame
Who have been chief deſervers of the ſame:
Moſt, apprehend a general Diſtreſs,
But, no man knows which way to make it leſs.
2. They, who ſhould *act*, or *mediate* at leaſt,
Some courſe to ſtop the fury of the Current,
Finde, it will moſt advance their Intereſt,
To be at this time Fiſhing in the *Torrent*.
They, who have now moſt cauſe, leaſt frighted be:
Thoſe few alone, who with a filial fear
And Chriſtian hope, Gods purpoſes foreſee,
Submiſſive to his *Diſpenſations* are:
The reſt are active ſtill, in their own mode,
As if in their own power their ſafety ſtood;

Or, that it might be wrought, by their own hand,
If (as twas once ſaid) *GOD would Neuter ſtand.*
16. For our defence, a *Naval preparation*
Is made, as ſtrong, as ever heretofore
In any Age, was modeld by this Nation;
Yea, ſtronger much, though not in number more.
And, if they who thereof have management,
Shall not thereon (as if it could not fail)
Or, in *themſelves*, be over-confident,
It may againſt our ableſt Foes prevail:
But, not unleſs, we timely lay aſide
Our *malice*, our *profaneſs*, and our *pride*,
Which by the *Lord of hoſts*, are ſo abhord,
That, they deſtroy more, then both *fire* and *ſword*.
11. In *mournings*, we ſo little do delight,
That, whatſoever ſad event befals;
Which to *humiliation* doth invite,
It ſeldom ſuperſedes our *Feſtivals*.
A *Faſt* therefore, ſo near a *Feaſt* begins,
To moderate our *Mirth*, and make us minde
A true and ſpeedy mourning for thoſe ſins
Whereto we have been, and are ſtill inclinde.
A change of *Feaſts* to *faſtings* threatned was,
Which is within a little come to paſs;
And, that, may peradventure be effected
Which we moſt fear, when it is leaſt expected.
12. Hereof the *Civil powers* having ſenſe,
And, fearing what might probably befal,
Unleſs, we ſtrengthned are by *Providence*
Much more, then by their *moving wooden-wall*;
They lately ſummond us by *Proclamations*
To *meet*, and on the laſt of *May* begin
In our *head-Cities*, ſuch *Humiliations*
As may declare a true Remorſe for ſin.

Early

Early that *morning*, likewiſe, leſt we might
Their *ſummons*, either then forget, or ſlight,
GOD, ſeconded their *Act*, and from our beds
With Peals of Thunders, raiſd our drowzie heads.
13 If I was not deceivd, five hours together
That *Summons* laſted, (with few Intervals)
Made ſignal by Rain, Lightning, Stormy weather,
And Thunderbolts, which pierced through ſtone-wals.
It brake and melted Bells; conſumd a Steeple;
Scard Fowls and Beaſts, yea, and afraid did make
Even them, among thoſe unrelenting People,
Who, heed of nought but *ſmart* and *noiſe* will take;
And in ſecurity again ſleep on
Aſſoon as ere the *pain* or *noiſe* is gone.
Alas! what horrours will ſuch men confound,
When they ſhall hear the *ſeventh Trumpet* ſound?
14. I did obey this *Call*; and knowing too,
That in the *common peace*, mine doth conſiſt,
In meekneſs, I prepard my heart, to do
What might ſecure the *common Intereſt*.
The *beſt* have failings, and the *worſt* have more;
Though therefore they oft erre, who are in powre,
With their defects, we muſt our own deplore:
For oftentimes *their faults* take root from *our*.
King *Davids* crime ſprung from the *Peoples* ſin;
For *his* offence, a Plague on *them* broke in:
Thus, to each other, men of each degree,
A mutual cauſe, of *ſins* and *ſuffrings* be.
15. This makes me the more cautious, to take heed
Wherein, I perſonally give offence;
And, ere I cenſure that which others did,
Bewail mine own miſdeeds with penitence.
All of us have offended, (if not more)
As much as our forefathers have tranſgreſt:

Some, with more Impudence, then heretofore;
And, *my sins*, have the *common guilt* increast:
My self, to humble therefore, I went thither
Where *good* and *bad men* congregate together;
And, where, the worst are, or (before they die)
May be, for ought I know, more just then I.
16. He seems to me, unlikely to appease
The wrath of GOD, or mortifide to be,
Who, offers Prayers like that *Pharisees*,
Who judg'd the *Publican* less just then he.
There is no sign of true *Humiliations*,
But, of a proud self-overweening rather
In those, who judge unclean whole *Congregations*
Who with them, serve one *Spirit*, *Son* and *Father*;
And (although members of another *Colledge*)
Adore one GOD according to their knowledge,
According unto mine, therefore, with them
I joynd in Love, and left their doom to him.
17. I dare not such a separation make
Twixt *persons*, *things* or *places*, as may bar
A freedom in those *Duties* to partake
Which necessary or expedient are.
When sins and Plagues grow Epidemical,
It such *Humiliations* then requires,
As may in that respect, be general:
For, *private tears quench not the publike Fires.*
In all *Fraternities* and *Constitutions*,
Among men, are both errours and pollutions;
Yet safe converse, for pious men hath bin
With such, (even then) in all things, but their sin.
18. VVith others, I preferred those *petitions*
VVhich with *Christs* prayr assentially agree;
VVith them, I joyned in all those *confessions*
That seemed proper both to them and me.

Their perſons I did much commiſerate,
Who were in hazard by the *War* now wag'd:
With GOD, I meekly did expoſtulate
Concerning that wherein we are engag'd.
For others ſakes, thoſe fears my fears I made,
Whereof, no ſenſe, for *ſelf-reſpects* I had;
And wiſhed all their hopes might be enjoyd
Whereby, their true bliſs might not be deſtroyd.
19. Although *particulars* inclusive are
In *Univerſals*; yet, they who neglect
Their ſingle *Duties*, juſtly looſe their ſhare
In what the *general Devoirs* effect.
I have contributed my beſt endeavour,
To what I think is publickly intended,
And in that duty purpoſe to perſever
Which is to my performance recommended.
For all things, and all men (ſo far as they
Are objects of our Prayers) I do pray;
And, when I doubt, what to inſiſt upon,
Conclude my prayer thus: *GODS will be done.*
20. Their welfare ſeeking, who would me enſlave,
The *perſon* I diſtinguiſh from his *Crime*;
And rather would a wicked people ſave,
Then let the Righteous be deſtroyd with them.
To their proceeds in wickedneſs, I ſay
GOOD ſpeed to none; and whenſoere, therefore
I pray againſt their *ſins*, for *them* I pray:
Yea, when they ſeem worſt, pray for them the more.
When *LOT* was priſner among *Sodomites*,
Againſt their Foes, to free him, *Abram* fights.
When univerſal Plagues on us befal,
Not knowing *good* from *bad*, I pray for all.
21. I have a long time taken ſo much heed
Both of GODS righteous, and our crooked ways,

That,

That, whatſoere doth outwardly ſucceed,
I finde juſt cauſe to give him hearty praiſe.
So oft, experience I have likewiſe had,
My loſſes, wants, and thoſe things which I feard,
To have been unto me more gainful made,
Then ſuch, as more deſirable appeard;
That, whenſoere GOD granteth or denies,
My ſoul is pleaſd, and on his love relies.
For, when they ſeemed moſt ſevere to be,
His *Judgements* have been *Mercies* unto me.

22. Such they *were*, ſuch they *are*, ſuch *will be* ſtill,
Not unto me, and to ſome few alone;
But, if they be ſubmiſſive to his *will*,
Such likewiſe, at all times, to every one:
And, though he grants not always that Requeſt,
Which is preferred, he doth condeſcend
To what is better; yea, to what may beſt
Conduce to what we chiefly ſhould intend.
If, what we pray for, he denies to grant,
Humility, or *Faith*, or *Love* we want;
Or elſe, there are ſome other great defects,
In thoſe *Petitioners*, whom GOD rejects.

23. *Sins National*, ſo far forth as they were
Confeſt in *Publike*, I with thoſe confeſt
To whom I joynd; and in particular,
If poſſible, they ought to be expreſt.
I know we are obliged at this time
(Conſidering why together we did come)
To mention ſuch (or part at leaſt of them)
As brought what we would be deliverd from.
I hope ſuch were acknowledged by many;
But, ſince I heard it not performd by any,
I will enumerate ſome few of thoſe
Provoking ſins, from whence moſt danger flows.

For,

For, GOD, at this time over all the Land
Hath in displeasure stretched forth his hand;
And for our sins, doth strike us, *here* and *there*
With *every Judgement*, yea, and *every where*.
24. We are a Nation to whom God hath given
As many *priviledges*, as bestown
On any people that is under Heaven:
But, therewithal more *proud*, then *thankful* grown.
VVe *overween*, as if we thought none were
Our equals; and with so much impudence
Our selves before our Neighbours do prefer,
That, more Disgrace then Honor springs from thence.
Some vaunt as if none ought to be compar'd
VVith them, in what is by their valour dar'd;
And, some, as if none *went*, or *knew* the way
VVhereby, men shall ascend to heavn, but they.
25. If what GOD hath conferd, or for us done
VVere mentioned, to stir up thankfulness
In us; or, to advance his praise alone,
Thence would spring many great advantages.
But that which most men rather do pursue,
Is but before mens eyes a Blinde to raise,
And, hide their shameful nakedness from view;
Or, blow the *Bubbles* of an empty praise.
And, (as if we were not besoold enough,
VVith such ridiculous and frothy stuff)
In *Ballads*, which are for such objects meet,
VVe sing out our own *shame*, in every street.
26. Perhaps in suchlike things the *neighbring Nations*
Opposing us, as guilty are as we:
But, our *own sins*, in our *Humiliations*
Is that, which to confess, oblig'd we be.
Our sins, our sins, are horrid, great and many,
Those *Plagues* too, which they bring on us, are great;

VVhere-

VVhereof, there is not so much *sense* in any,
As ought to be, nor such *confessions*, yet.
So loth we are that other men should see
(Or, we our selves) in what sad case we be,
That, we our *scabs* and *sores* had rather hide
VVith any *Clouts*, then let them be espide.
27. So loth we are, in that course to proceed,
VVhich *GOD* and *Reason* offers to our heed;
So apt, to take the clean contrary way;
To heed, what every *Mountebanck* doth say;
So ventrous, any hazard to endure,
VVhich our enjoyments present may secure;
So prone with *Bugbears* to be frighted from
VVhat may secure a happiness to come;
And, are so wilful in pursuing things
VVhich every day, more mischiefs on us brings,
That, very seldom we approve of that
VVhich may be for our good, till tis too late.
28 And then, surprised with a sudden dread,
To any God, to any *Idol* run;
Move every way, like *Dors* without a Head;
Do every thing save that which should be done:
Catch hold on sticks, and reeds, and chips & straws,
To save our selves; descend, to fawn on those
VVhom we contemn'd; and to support our cause,
Against *old Friends*, confederate with *Foes*;
Yea, with the greatest enemy of *Christ*;
And, rather hazard all our Interest
In him, then here to be deprivd of that
Which we enjoyed, and have aimed at.
29. VVe are so much inclined to rely
Upon the trustless and bewitching Charms
Of *State-designs* and *humane policie*,
On Armies, Fleets, and strength of our own Arms

That we are deafer then th'inchanted *Adder*,
To thoſe who ſhew to us the way of *peace*;
Good counſel maketh us to be the madder,
And, doth but raging violence increaſe.
Yet, they who know they ſhall not be excuſd
From doing their endeavour, though abuſd,
Muſt ſpeak what on their Conſciences doth lie,
Whatere thereby befals; and ſo will I.

30. Such times have been, and ſuch are come agen,
Wherein, the *Sluggard* to the *Ant* was ſent;
The *Wiſe* inſtructed were by *ſimple men*
How to reform their wayes when they miſwent.
GOD, by them, Kings reprovd, ev'n for their ſake
Whom they had then inſlav'd; and they were heard.
Yea, unto *Balaam*, by his Aſs he ſpake,
And, at that preſent he eſcapd the Sword:
But they who to their words gave no regard,
Receivd their obſtinacies due Reward.
They, who were penitent eſcapd the blow
Which then was threatned; ſo ſhall all ſuch now.

31. Ore them a very dreadful Plague impends
Whom to the will of men, GOD, doth expoſe,
Though ſuch they be whom they ſuppoſe their friends
And, have thereof made fair external ſhows.
A greater Plague it is, when known foes are
Impowred upon them to excerciſe
All cruelties, and outrages of War
Which rage will act, and malice can deviſe.
But, when ſo terrible a *doom* as this,
And *mercie* too, much and oft ſleighted is,
It will be then more horrible then all
That can be thought, *into Gods hands to fall.*

32. Alas! how ſhall this horrour be prevented,
If none in ſuch a time ſhould ſilence break?

VVhen ſhould what is miſacted be repented,
Unleſs, to that intent the ſtones could ſpeak?
And, what may they ſpeak likely to prevail
Upon a Generation grown ſo giddy?
The Stars to do their duty did not fail;
The Elements have often ſpoke already,
And acted in their place, as well as ſpoken
What might our duties, and Gods minde betoken;
Yea, ſo much, and ſo oft, that what they heard
Or ſaw, few men did credit or regard.

33. Hereby are *bleſſings* turnd into a *curſe*;
Thoſe hardned, whom it ſhould have ſoftned more;
They who were bad before, grow to be worſe;
Some wicked, who ſeemd good men, heretofore.
Our ſins are as immoveable as Rocks;
Our Guides and Leaders, either lame or blinde;
The Shepherds as great ſtraglers as the Flocks,
And both alike, to wickedneſs inclinde.
That, which we thought ſhould make us, doth undo us,
All things do ſeem to cry *VVo wo* unto us:
And, that which ſhould have movd men to repent
Doth but their Rage and Blaſphemies augment.

34. Moſt, againſt thoſe by whom they were offended
Are ſo imbitterd, that although in them
They ſee performances to be commended,
Such, naytheleſs, they totally condemn:
Yea, thoſe who have ingenuouſly confeſt
What ſeems to be in theſe worth approbation,
They judge to be Time-pleaſers, not the beſt:
VVhich is a bar to Reconciliation.
Our Proverb bids us give the devil his due;
And, they the ways to peace, do not purſue
VVho are unwilling, in their Foes, to ſee
Good things, as well as thoſe that evil be.

35. The

35. The *Knowledge* men have gotten hath deſtroyd
That *Love*, which ought thereby to be increaſt.
The *Publick peace*, that might have been enjoyd,
Is vitiated by *Self-intereſt*.
The *Goſpel* is abuſd, *Law* made a ſnare,
Or, of Unrighteouſneſs a confirmation:
The Conſciences of men inſlaved are,
To nothing left ſo free as *Prophanation*.
The Rich do quarrel, and the Poor muſt fight,
To ſerve their Luſts, who do them little right;
And they whoſe Lives to pawn for them are laid,
With Deaths or VVounds, or with neglect are paid.
36. *Religion* is to *Policy* become
A ſervile Handmaid; and few perſons are
Conceivd to be ſo dangerous as ſome,
VVho are in *Chriſtian Piety* ſincere.
Now, not to be like others *Superſtitious*,
Or to be ſtrict in *moral Righteouſneſs*,
Gives cauſe of more ſuſpect then to be *vitious*;
Or elſe, at leaſt, it them ingratiates leſs.
Foundations are ſo overthrown, that few
Are ſafe in whatſoever they purſue:
For, *liberty*, *life*, *credit*, and *eſtate*,
In hazzard are by all that aim thereat.
37. Pickt *Juries*, and ſuborned *VVitneſſes*
May, if aſſiſted then with partial *Judges*,
Bring quickly to deſtruction, whom they pleaſes;
Fruſtrate all Laws, and all our priviledges:
And (what was never heretofore in Reaſon
Thought probable) charge falſly upon ſome
The plotting and purſuing Plots of Treaſon
At open meetings whither all may come.
In likelihood, they have nor wit, nor fear,
Nor need be feared, who ſo fooliſh are:

And, I might of my fear be much aſhamed
If I ſhould fear ſuch Plots, as then were framed.
38. VVho erre in malice, or to get reward,
Shall forge an *Accuſation*, though it be
Improbable, with favour ſhall be heard,
VVhen none ſeems guilty of the Plot but he.
They, who of all men do leaſt conſcience make
Of Perjury, at pleaſure may deſtroy
An Innocent. They who falſe Oathes dare take
May rob rich men of all they do enjoy.
The *Lyar* is not out of danger ever;
But, he that ſpeaks truth boldly, is ſafe never
Until his death, unleſs by God protected
From what may be by wicked men projected.
39. This alſo, doth increaſing Plagues pretoken,
(Unleſs we to repair it ſpeedy are)
The *Bond* of Chriſtian Charity is broken,
And brotherly affection loſt well-near.
Both *Perſons* and *Societies* ſeek more
Their ſeveral *new Structures* to uphold,
Then *Diſciplines* and *Doctrines* to reſtore
Unto that purity which was of old. (health
From hence doth ſpring impair of peace and
In minde and body, Church and Commonwealth.
For, though few heed it, thence our private Jars
At firſt proceeded, and then, open VVars.
40. All Conſtitutions both in *Church* and *State*
Are, for the moſt part, made but properties
To add a grandeur, and repute to that
VVhich *pride* and *avarice* did firſt deviſe.
Not thoſe alone, which may eſſential ſeem
Unto the *Civil powre*; but alſo, ſome
Which have among *Divine Rites* moſt eſteem,
Are ſerviceable to the fleſh become.

Pro-

Prophand is every *holy Ordinance*,
Self-profit or ſelf-honour to advance:
Yea, ev'n the *Lords day* and the *Sacraments*
Are made expedients for the ſame intents.

41. *Judgements* & *Mercies* have not in their courſe
Wrought that on us, which they were ſent to do:
For, what ſhould make us better, makes us worſe,
And others by our *ill examples* too.
Good counſels timely given we have ſlighted,
Scoft and derided ſeaſnable forewarnings,
Neglecting that, whereto we were invited
Both by our own and other mens diſcernings:
And, if theſe failings be not heeded more
Now, and in time to come, then heretofore,
The *Conſequents*, will not much better be
Whether the *Dutch* are Conquerours, or *we*.

42. Thoſe *Animoſities* we muſt repent
Which are pretended to be laid aſide;
Elſe *pride* and *malice* will ſo much augment
Thoſe Practices which more and more divide,
That, as the ruine of *Jeruſalem*
Had been compleated when the time was come
By thoſe *three Factions*, which then waſted them,
Although it had not been deſtroyd by *Rome*:
So, though we ſhould ſubdue *French*, *Dutch* & *Dane*,
Our own diſtempers would become our bane;
And, that which others are inclind unto,
Our follies and our wilfulneſs will do.

43. The breach of *Covenants*, of *Faith* and *Oathes*
We muſt lament, and from that falſhood turn:
For, GOD that capital tranſgreſſion loathes;
Oathes, (now, if ever) make the land to mourn.
We muſt confeſs our ſin of bloudſhed too,
The Blood of Innocents much more bewail,

And

And our oppreſſing them, then yet we do;
Elſe, of our expectations we ſhall fail.
For, to no more a bare confeſſion tends,
Then to increaſe our guilt, without amends.
He that neglects performing what he knows
To be his duty, merits nought but blows.

44. We have moreover, failings by *omiſſions*
Which it concerns us to be humbled for
No leſs then for thoſe *actual tranſgreſſions*
Which we are now engaged to abhor:
Not one day, no not one year will ſuffice
To recollect them. And yet if we would
Our ſelves but ſo much humble as it lies
In us, GOD, would accept of what we could.
Hereof apparent evidences are
In *Nineveh* and *Nebuchadnezzar*:
For, by theſe *Paterns*, King and People too
Inſtructed are, what in our caſe to do.

45. When that King, for his ſins had been bereaven
Of underſtanding, and for ſevn years ſpace,
To live with Beaſts, was from his Kingdom driven,
And re-inthroned, when unlikely twas;
Himſelf he did abaſe, Gods powre confeſs,
Acknowledge him, to be in chief ador'd;
Declare that *powre*, extol his *righteouſneſs*,
And that *Free grace*, by which he was reſtor'd:
Yea, praiſed him for their deliverance
Whom he himſelf oppreſt; them did advance
Who ſuffred; and reverſt that *Law* whereby
He had compeld them to Idolatry.

46. This ſignal Patern of *Humiliation*
Was Royal; but, by one both *popular*
And *Regal*, unto what beſeems a Nation
In our condition, we directed are.

At *Nineveh*, there was not in a day,
Like this, ſome in the Temples GOD adoring,
Some there, inclined more to ſleep then pray,
Some, in an Alehouſe, or a Tavern roaring;
Some, who did of their duties Conſcience make,
Some who perform'd it, but for faſhion ſake:
But I believe, that with more Veneration
They teſtified their Humiliation.

47. Both King and People joyned there as One
In penitence, not being leſs ſincere
Then formal in purſuing what was done.
Strict their commands and executions were.
The King, his rich Apparel from him caſt
(By good Examples, precepts are made ſtrong)
He, and his Nobles did proclaim a *Faſt*,
With all the *Rites*, that to a Faſt belong.
The *Prophet* was believd, in what he ſaid;
The Royal Proclamation was obeyd.
God, thereto had ſo gratious a regard
That, King and People, thereupon he ſpard.

48. Alas! how comes it that now Chriſtian men,
Are deaf to what GODS Meſſengers do ſay?
Not ſo meek-hearted as thoſe Heathens then?
More dead in Sins and Treſpaſſes then they.
Imperfect was their Penitence, no doubt,
Yet God accepted what they did endever,
And (though perhaps, their zeal did ſoon burn out,)
He, in vouchſafing mercy did preſever.
So might it be with us, if we would heed
His judgements, and perform what Ethnicks did:
For, GOD, upon a *Formal penitence*,
Did with a part of *Ahabs* doom diſpence.

49. But, though we have as much cauſe to bewail
Our ſad condition, we have much leſs fear,

And

And little or no ſence of what we ail
Until with miſchief overwhelmd well-near.
Then, likewiſe, we endeavour all we can
To hide what cannot cured be till known,
Diſſembling groſly, both with GOD and Man,
And will not ſee what's evidently ſhown.
Yea, ſo preſumptuous are, that, now GOD ſends
His *Judgements*, and his Arm in wrath extends,
VVe labour to obſcure it, leſt the heeding
Of his *Proceeds*, may hinder our proceeding.
50. And as among the Jews in former ages
There were falſe *Prophets* and corrupted *Prieſts*,
VVho prophecid and preachd for *Balaams* wages,
And to promote their carnal Intereſts,
Then Flatterd them into Security:
So we have ſome among us, who as much
Do magnifie this Nations Piety
As if it never had till now been ſuch.
They boaſt of our proſperities encreaſe,
And promiſe us both Victories and Peace,
As if vain words believd ſhould rather be
Then what we feel, as well, as hear and ſee.
15. Though ſenſible enough of ſin we are not
To humble us; or though Plagues yet deferd
(How near at hand ſoever) we much fear not,
Nor thereby for this duty are prepard:
Methinks the loſs of ſo much blood and Treaſure
As hath been ſpent; At home, decay of Trade
And Manufactures in ſo large a meaſure;
Abroad in *Colonies*, the havock made
Should humble us, or that at leaſt, which hath
More cauſe of dread then *War*, or *ſudden Death*
To wit, a PRESS, whereby ſome grieved are,
More then by all the worſt events of *War*.

52. For

2. For, *War* is pleasing to those *Voluntaries*,
Who, *Wealth* or *Honor*, hope thereby to gaine;
Through every difficulty them it carries
With very little sense of dread or pain.
By *Suddain Death* likewise all *Plagues* are ended
Which *Sin*, or *Folly* on our bodies bring;
Yea, thereby finished ere apprehended,
In which respect, no very dreadful thing.
But, to be snatcht at unawares away,
From all *Relations* by a *Suddain PRESS*,
And, from all our *Affairs*, as at this day,
Is more injurious, then words can express.
Whole *Families*, thereby destroyd become;
In soul and body, it tormenteth some;
And, thereby greater Griefs occasiond are
Then do befal, by life or death, in *War*.
54. I know well that, the *Civil powrs* intend
The prosecution of those Services
Which to their *Substitutes* they recommend,
Should be pursu'd without just Grievances:
And, to inform us in this very case,
(Of taking men to serve them in the Wars)
A Law among the *Jews* establisht was
To be our Guide in some particulars:
Let it observed be, lest that Oppression
Which is occasioned by indiscretion,
Those persons to our damage may inrage,
Whom we think, for our safety to ingage.
55. With others I did publickly bemone
Those things which we ought joyntly to deplore;
And, in my Spirit, I lament alone
That for mine own Sins, I can sigh no more.
I *sigh* for those *two Pitchers*, which are knocking
Against each other, when they mind not me;

Yea, when ſome are, perhaps, my *ſighings* mocking,
Or, not well pleaſd with my *good meanings* be.
I *ſigh* to ſee their *Charity* decreaſe
Who are pretenders to *Religionſneſs*;
Not for my ſelf, though I perceive tis grown
Leſs then it was, *five ſhillings in a Crown.*

56. I have now, ſomwhat more then fifty years,
Been oft mine own and your *Remembrancer*;
And whilſt I live, as oft (as cauſe appears)
Reſolved am ſuch *Cautions* to preſer.
For ſince GOD hath ſo long preſervd me from
A *total Ruine* in ſuch *Services*,
I will continue during life to come
Whilſt I ſee need, in ſervices like theſe,
Not doubting but his *Mercy* ſhall outlaſt
The *Time to come* as well as what is *paſt*;
And, ſtill, as comfortably be enjoyd,
Though life in their purſute ſhould be deſtroyd.

57. *This*, I have therefore, now contributed
In private to what publickly was done,
With hopefulneſs, that when it ſhall be read
It will to good effect be thought upon:
For in the *common Lot*, I ſhall have part,
To whatſoever the ſucceſs may tend,
And dare to arrogate no *ſelf-deſart*,
More then they juſtly may, who moſt offend.
From *Publick ſins* my ſelf I count not free;
What is in others *bad*, is *worſe* in me,
Since, he whom GOD ſo many years hath taught,
If *bad*, is worſe then others who are *naught*.

58. Yet, as there is no *Righteouſneſs* in me,
That, may with ſafety be confided in;
So whatſoere the *Common Plagues* may be,
In me there is no ſlaviſh fear of *ſin*:

For,

For, in Gods *Promiſe*, and his *Mediation*
Who hath *Redeemed me*, I, ſo confide,
That, I deſpair not of a *Soul-ſalvation*,
Whatever to my *Body* ſhall betide,
And, know, that, whilſt to live, more then to die,
Shall tend to what GODS name may glorifie,
My life ſhall comfortably be enjoyd
When thouſands round about me are deſtroyd;
And that all, who are firm in this belief,
Shall ſee a glad end of their preſent Grief.
Lord in that patience keep me alway ſtrong,
Which, to the Saints probation doth belong.

50. There was a *Promiſe* made long time ago,
To ſome, who then in our condition were,
(And, in what they were to *believe*, and *do*,
As much as they, we now concerned are.)
To them, it by GODS *Prophet* was declard
That, from their wickedneſs if they returned,
One with a *Writers Inkhorn* was prepard
To ſet a *Mark* on all who truely mourned,
Aſſuring all who had his Mark upon them
That when the *common Judgements* ſeized on them
It ſhould not harm them, as to that, at leaſt,
In which a *real ſafety*, doth conſiſt.

60. That *Mark* is ſet on thouſands at this day,
And many *VVriters* hither have been ſent
To ſhew it, and inform us how we may
The Miſchiefs threatned, ſeaſonably prevent.
Prophets riſe early, and do ſit up late,
To mind us of our duties, yea, there are
Some thouſands *ev'n this day*, declaring that
Which they are bound to ſpeak, and we to hear.
To that end alſo, GOD, hath now and then,
Employed me, and my Deſpiſed *Pen*,

As at this time: and, at his feet I lay
What I have *writ*, and what I have to *say*.
I might———

BUt, hark! methinks, ſome Whiſperings I hear,
As if both *Navies* now ingaged were:
And, Lo, the ſuddain *Rumour* of that *Storm*
Startles my *Muſe* into another *form*,
Before I am aware, and makes me ſtop,
To heed, what it contributes to my hope.
Fame ſpeaks it louder, and th' increaſing ſound
On every ſide, my perſon doth ſurround.
If what we fear ſucceeds, let them ſpeed worſt
At laſt, who of this *War* gave juſt cauſe firſt;
And, by both *Parties*, let all be amended
Wherein they joyntly, or apart offended.
More *blood*! more *fury* ſtill! are bruitiſh paſſions
No whit abated by *Humiliations*?
No marvel then, no good effects yet ſpring
To peace conducting, by my *Trumpeting*,
When I firſt ſaw a likelihood of breaking
Our *Pitchers*, by the *Preparations* making;
For, that, wherein *divine expedients* faile,
Humane endeavours little can prevaile.
My heart is pinched betwixt hope and fear,
By muſing upon what I ſee and hear,
With that whereto our *Actings* may amount
When we of all events have had account.
Fame tells us, that the *Engliſh* and the *Dutch*
Have fought five days together. This is much,
And I think ſo implacable a Rage,
Was rarely paralleld in any Age,
If (as it is reported) neither ſide
Gave *Quarter*, whatſoever did betide.

How

How that with *Christian charity* may be
Consistent, it appeareth not to me;
Or, how it quadrats with the tender nature
That's proper to a *reasonable Creature*:
Nor do I know infallibly how far
It is permissive in an *actual War*;
Nor is it known to any, till he tries
The justness of it in extremities.
To censure that, I therefore, will forbear
Which lies without the compass of my Sphear.
King *David* in some cases, such things did
As *Natural compassion* doth forbid.
This I dare say, no man can see that end
Whereto, a bruitish *fury*, will extend,
When both provoked, and let loose, to do
Whatever it shall then be prone unto.
I clearly gather from our contestations,
What may be truely judged of both *Nations*
As to their *daring*, and *Couragiousness*;
Which, I in few words, fully will express,
Ev'n thus: (for nothing parallels it fitter)
Two English Mastive Dogs never fought better;
Nor hath ought ost been acted heretofore,
Which evidenced *humane courage* more,
If all be truely said which we have heard
This day, of these *Antagonists* averd:
For, though some Cowards upon either side,
Were so amazd they knew not what they did,
And some (when blinded by the fires and smoke
Slaughtred those *Friends*, whom they for *Foes*
In that long combate, neither of the two (mistook;
The other, did in any thing outdo.
And (which deserveth heed) no wind yet wags
That brings us tidings of such *Fears*, or *Brags*

As

As uſually are publiſhed abroad,
When *Rivals* are ingaged in this mode;
And, that, to me preſageth a ſucceſs
Which may to both contribute happineſs,
If meekly, they and we, ſubmit unto
What GOD vouchſafeth to permit, or *do*,
Who, did a *Mercy* unto both begin
When he withheld the *French* from coming in;
Which *Mercy*, though yet hidden, will be ſeen
VVhen time removes that *artificial Skreen*,
VVhich, an abuſive *Policy* invents
To interpoſe twixt *actions* and *intents*.
Heed, therefore, let both take when this fight ends,
How it concerns both, quickly to be Friends;
VVhat may be quite loſt; what may yet be ſaved:
How both may by their *Diſcord*, be inſlaved:
VVhat great Plagues they now feel; what may betide
More grievous, if they further ſhould divide;
VVhat great advantages it might bring thither
Where, they their *Strength* & *Courage* joyn together,
Not thereupon as heretofore preſuming,
Neither that glory to themſelves aſſuming,
VVhich appertaineth unto God alone;
Nor vaunting of what their own hands have done;
Nor la'bring, *Breaches* to repair with *Lies*,
Nor putting upon *Truths* a falſe diſguiſe,
(A fault now ſo habitual become
That, tis not eaſily refrained from)
Nor ſacrificing what GOD doth abhor,
Or that, which at the beſt, he cares not for;
But, giving what he ſtill takes in good part,
(Though meritleſs) an *Humble contrite heart*.
Then, that the *Mercies* daignd may be prolongd,
Let not his *Saints* in any wiſe be wrongd;

(Among

(Among whom many will be found at last,
On whom the world reproachful terms hath cast)
For, when, or whereſoever, *Peace* he makes,
It is at their *Requeſts*, and for their *Sakes*;
Whereas, no *Peace* is true, or long poſſeſt,
Where *Innocents* are cauſleſly oppreſt;
Eſpecially, where they oppreſſed are
Who ſerve GOD, with a conſcientious fear
According to their knowledge: of this *Crime*,
Neither the *Dutch*, nor they who now with them
Aſſociate, ſo guilty are as we
Do at this preſent day appear to be.
And, I believe 'twas therefore that GODS hand
Enabled them our Forces to withſtand;
And ſtill preſerves *both*, that *both* might more heed,
What they have *done*, and how they ſhould proceed.
Among thoſe things by them and us miſdone
Provoking GODS diſpleaſure, this alone
Next mentiond, is enough without one moe,
Us, in all our *Plantations* to undo:
For, to advance our *carnal Intereſt*
We parallel the Practice of the BEAST
In merchandizing *Souls*; Yea, more then ſo,
Have ſet to ſale, both Souls and Bodies too,
In many *Colonies*: our *Avarice*
(Which is one root of evry other *Vice*)
Gave partly an occaſion of that *Jar*,
From whence firſt ſprung, this preſent *bloody War*,
And, which, at laſt, will totally deſtroy,
Both that which we in *Forraign Lands* enjoy
And here at *Home*, unleſs we ſhall with ſpeed
Repent that courſe wherein we do proceed.
We do not only there, both ſell and waſt
Mens *Bodies* whilſt their lives and ſtrength do laſt,

(In

(In bondage and in labour like a Beaſt,
From which they have no hope to be releaſt,)
But, miſerably, keep them, too, inſlavd
Without the means, whereby the *Soul* is ſavd:
Whereas, a *bleſſing* both to them and us
Might be procured by endeav'ring, thus:
Ev'n by providing *Conſcientious Preachers*,
To be one day in every week their Teachers.
This would in part at leaſt, excuſe the *Crime*,
Whereby Guilt lies on many at this time.
I, ſeriouſly have heeded with compaſſion
What them concerns, who have to God relation,
And, in particular, what I beheld
Or, heard concerning thoſe of late *Exild*
For *Conſcience ſake*. How much ado there was;
How much time ſpent, to ſend them to the place
Of their Confinement; what, within ſhort time,
Befel thereby to others; what to them
Worth obſervation; and how they were caſt
Into the powre of our *Dutch Foes* at laſt,
To whom their Ship and Goods are made a prey,
Who undertook to carry them away.
Whence I collect, that, we ſhall nothing win,
Whilſt we are guilty of ſo great a *Sin*;
And, that by long continuance in this guilt,
Much blood that might be ſaved will be ſpilt.
Of this *ſin*, therefore let an *Expiation*
Be conſtantly endeavourd through the *Nation*,
And henceforth, twixt the *Engliſh* and the *Dutch*,
Let nothing be contended for ſo much
As, whether ſhall the other moſt excel
In *Love*, in *Piety*, and *doing well*.
Let both petition for, *Grace*, *Truth* and *Peace*,
And, for their mutual Amities increaſe,

Let

Let them not *Faſt* to be protected in
Their quarrellings, but, faſt from *Strife* and *ſin*,
And when *Humiliations* they pretend
Begin them with beginning to amend;
Withhold their hands from *Lawleſs Violences*,
Not cloke *Hypocriſie* with fair pretence,
Nor think, when God vouchſafes *Deliverance*,
It is, their *Pride* and *Selfneſs* to advance,
Or, that, when they a *Victory* have won,
Twas got, that they might do as they have done.
This, (though *Humiliation*, we pretend)
I fear, by very many is deſignd.
For, *Providence* hath brought me to behold
What I ſhould not have credited if told.
The dreadful hazzards which we now are in,
So little moves to penitence for Sin,
That I have heard of one this day, who from
The laſt Ingagement came ſore wounded home
Who, ere thoſe wounds were cur'd, did by another
Endeavour, how he might corrupn the *Mother*
To be her *daughters Baud*, and to contrive
The means, how they might in uncleanneſs live.
This I have heard, and (whether yea or no)
See probability it may be ſo.
Alas! what will inſue thereon in fine
If this ſhould be the *general deſigne?*
Oh! let each individual Soul beware
Of ſuch preſumptions, leſt they ſpread ſo far
That, GOD, in his provoked indignation,
Wholly deſtroy this wicked Generation.
In chief, let thoſe *Grand Parties* whoſe eſcapes
Yet, give them time, beware of a Relapſe
And *hear him*; For, aſſured then I am,
That, he, (according to the *Chronogram*

Upon my *Title page*,) us will *ſo hear*,
That, this will prove to be a happy year.
Let us forbear to vaunt, as we have done,
Of *Conqueſts*, whilſt our Arms are putting on:
For, an example of that folly have I
In their *invincible* (ſo called) *Navie*
Which was in *Eighty eight*, upon our Coaſts
Deſtroyed after many ſhameleſs Boaſts.
God grant that *Sixty ſix*, be not to us
For ſuch like *Vauntings* as unproſperous.
I hope the *beſt*, and I as much do fear
The worſt, according as our Actings are.
If poſſible it be, let an *Accord*
Be made by *Chriſtian Prudence*, not the *Sword*.
For that *Cure*, uſually doth leave a Skar
From whence at laſt, breaks forth another *War*.
If to no end, our *Quarrels* can be brought
Till we have to the utmoſt fought it out;
Let them, whom GOD ſhall pleaſed be to crown
With *Signal Victory*, themſelves bow down,
In true *Humility*, as low as they
Who, then, have loſt the glory of the day;
Such *Mercy* ſhowing, as they would have ſhown
Unto themſelves, if that caſe were their own;
And, mind what *Plagues*, GOD threatens to inflict
On them, who add grief, where he doth correct:
Elſe to avenge their *Cruelty* and *Pride*,
A greater Foe, ſhall riſe up in his ſtead
Who was deſtroyed, and they ſhall then have
That *Meaſure* to them given, which they gave.
When all this, and much more then this is done,
We may, as far be, as when we begun
From being truly humbled. For, with leaving
Groſs ſins, there enters often a *deceiving*

Whereby

Whereby, the Soul may be polluted more
And, in more danger then it was before;
Unleſs we ſhall together with a loathing
Of all ſins, *Value our own ſelves at nothing.*
For, we have nought good, but by *imputation,*
Which to confeſs, is true *Humiliation*
If done ſincerely. It will then abide
The *Teſt*, when thus it ſhall be qualifide;
And, we ſoon after, ſhall behold, or hear
What will compleat our *Hope*, and baniſh *Fear:*
For, GOD in Mercy always doth return
To all, who for offending him, ſo *mourn.*

WHilſt this was writing, *Tidings* we receivd
(Which very willingly we then believd)
That we were *Victors.* God vouchſafe thereto
A bleſſed Conſequence, if it prove ſo:
Make us, whatever otherwiſe befel,
Sincerely thankful that *we ſpeed ſo well*,
Still mindful of the hazzards we were in,
Before that *Doubtful Trial* did begin;
And be henceforth, obedient to his *calls*
Leſt elſe a worſe thing ſuddainly befals:
For, moſt to fear him, we have then moſt cauſe
When an *impending judgement* he withdraws,
Since, in our *Duties*, if we then grow ſlack,
Vengeance, with double Rigour it brings back;
But, much more, when inſtead of *penitence*
Thoſe *Faults* renewd are, which firſt gave offence.
That *Newes* came whilſt the People were in prayr,
Some, hopeful, ſome afraid, ſome in deſpair,
Such Medlies making of *Words*, *Thoughts* and *Paſſions*
As oft befal in ſuddain Alterations;

And, peradventure, cauſd ſome to forget
To what end, they that day together met:
For, many had expreſſed ſigns of *Gladneſs*
Before, they gave one ſign of *Soberſadneſs*,
Dayes of *Thanksgiving* and *Humiliation*
Being by them, obſervd ſtill in one faſhion;
And, by their various *Poſtures*, thoſe *Digreſſions*
Occaſiond were, which varie my Expreſſions.
We were not like *Jews-harps* on willows hung,
But, like thoſe, which are always tun'd and ſtrung
For *Jiggs*; and we, a *Triumph-ſong* begun
Before our *Lamentation-Song* was done.
From laying, by, our vain Deſires and Boaſts,
From Sanctifying of the *Lord of Hoſts*
With filial awe! and *Praiſe* to him returning
(For joyful *Tidings* on our *Day of mourning*)
VVe were ſo far, that, evn before we knew,
Or could hear certainly, the *News* was true,
VVe skipt abruptly, from *Humiliation*
Into our Antick mode of Exultation,
Joyning our ſelves to throngs of Fools and Boys,
In *Triumphs*, which conſiſt of *Squibs* and *Noiſe*,
Of *Healths*, and *Bells*, and *Fires*, and *Tunes*, and *Smoak*
(*Thanksgiving Tools*, in which delight we took)
Objects of Scorn, to *wiſemen* rendring us;
To grave Spectators, more ridiculous
Then pleaſing: And, inſtead of ſome Relief
To *ſufferers*, an increaſing of their Grief,
Chiefly to thoſe poor *Orphans* and ſad *Wives*,
VVhoſe *Husbands*, and whoſe *Fathers* limbs and lives
VVere loſt in that *Ingagement*, whereof they
Had little Senſe, or drank the ſame away,
(VVhilſt they who hardly ſcaping it, lay grieving,
Their *ſafetie*, rather doubting then believing)

And

And, theſe too, when grown ſober, found they had
Not ſo much cauſe of *Mirth*, as to be *ſad*.
An *outward Joy*, expreſt with moderation,
And *Triumphs*, are not without Approbation,
VVhen they ſhall be exhibited in ſeaſon,
And for ends juſtified by ſound Reaſon;
Yet, for all *Victories*, they are not ſo;
Nor the ſame things, fit at all times to do.
King *David* knew it did not him become
To triumph when he conquerd *Abſolom*,
And I have ſeen, for *Victories*, of late,
(Much leſs to be rejoyced in than that)
Great Joy expreſt: yea, for a *Conqueſt* won
(*Thanksgivings* alſo rendred) where was none.
At all times, by all men, are Praiſes due,
And thanks to God, for all things that enſue
On our Endeavours: for, in all he doth
Incluſively, are comprehended, both
Juſtice, and *Mercy*; yet, our thanks to GOD
Is not on all occaſions, in one mode
To be expreſt; nor ought we to pretend
His Glory, when tis for another end;
Leſt, he in our Deſtruction or our ſhame,
Provoked be to glorifie his Name.
In both our late *Ingagements* GOD hath done
That, which both *Nations* ought to think upon
With much more heed, and much more thankfulneſs,
Then either we or they do yet expreſs.
This *moneth*, laſt year when we did glorifie
Our ſelves, for a ſuppoſed *Victory*,
I did contribute then, as I do now
My *ſingle Mite*, (as well as I knew how)
To praiſe GOD for his *Mercy*, making none
With him, a ſharer in what he had done;

Then

Then, offring alſo to conſideration
Such things as tended to *Humiliation*,
Much to the ſame effect, with that which here,
I tender in another mode this year.
But, GOD who *times*, and *Orders* all we do,
My purpoſe knowing, put a *Stop* thereto;
Perhaps leſt if it had been publiſhd then,
It had exaſperated more, ſome men,
Both to their own, and to my detriment,
Then was conſiſtent with my good intent.
For, (by my *Printers* death) what, I then did
In ſome unknown hand, till this day lies hid;
And poſſibly may come again to light,
By that time, this is brought to open ſight.
Meanwhile, I will proceed, with what, this day
A *New Occaſion* prompteth me to ſay.
The ſaid *Ingagements*, now already paſt
(Which if GOD pleaſe, I wiſh might be the laſt)
By Providential means, have made their *ſwords*
Speak more, then elſe with ſo much power in *words*,
Could have been ſpoken, to perſwade us to
What, it will moſt concerne us both, to do.
For, whatſoever, *Policy* and *Pride*
Have publiſhed abroad on either ſide,
Tis evident; (or, may be ſo to either)
Our *Earthen Pitchers*, are ſo knockt together (them
That one or two more ſuch like knocks will break
So ſmall, that uſeleſs *Potſherds* it will make them;
Except to patch up the *Deſigns* of thoſe
Who ſeem their *Friends*, to whom they will be *Foes*.
This would be better heeded, if it were
Propounded by a *Private Counſeller*,
A *Biſhop* or a *Judge*: Thus I ſuppoſe,
Till I remember, that the beſt of thoſe

Have

Have *writ*, and ſpoke in vain: yet, then, were they
Obligd to ſpeak their conſcience, ſo am I.
But, many, who to be my Friends would ſeem,
(And, not me, or my words to diſeſteem)
Perſwade me, in theſe *matters* to be mute:
Tell me, that my Attempts produce no fruit
Save miſchiefs to my ſelf: and, other ſome
Affirm this *Medling* doth not me become.
I thank their wiſdoms; but, am not ſo wiſe
As to believe, they prudently adviſe.
A Fool may to good purpoſe ſpeak ſomtimes,
And, they have found ſound *Reaſon* in my *Rimes*,
Who were not ſo adverſe to *words in ſeaſon*,
That, they lovd neither *Truth*, nor *Rime*, nor *Reaſon*.
Th' effects, to other men will be the ſame,
Whether, to them I *ſpeak*, or *ſilent am*;
Yet, ſince with profit, I have heretofore
Spoke ſomwhat, I will ſpeak a little more,
Becauſe, I know the damage will not be
So great, then, in relation unto me,
As unto thoſe men, who ſhall be offended
With what is conſcientiouſly intended.
Succeſſes, good and bad, are ſhard ſo even
Between them (by his *Juſtice*, who from heav'n
Beholds both what they did in every place
With whatſoere by them intended was)
That, if on *both ſides*, Truth might be expreſt,
It would by them and others, be confeſt,
The *Sword* hath ſpoke aloud, and plainly too,
That, which both Nations ſpeedily ſhould do:
That, it ſpeaks alſo, what they do intend
On whoſe Aſſiſtances they much depend.
And hints, that, both, in their proceeds, (at length)
May be devourd by their own *Wealth* and *Strength*.

For,

For, whereunto amounts all we have heard
Three days together, to and fro, averd,
But certainty of Ruin, on *both ſides*,
To which ſoever beſt ſucceſs betides?
What have we heard, by that which *pro* and *con.*
Hath been reported of what's loſt and won,
But contradictions, intermixt with ſounds
Of Lamentations, Loſſes, Deaths and Wounds,
And with relation of a *Victory*,
Which with infeebled and lame wings doth fly?
None certainly informed of what's done,
Or of that which may follow thereupon.
We hear ſad *News* one day, as bad next morrow,
Or worſe perhaps: and ſhall have dayly ſorrow,
Till of their ſorrows, we more ſenſe have got,
Whoſe *Suffrings*, we do know and pitty not:
And till our *Nation* ſhall diſcharge that better,
Wherein to GOD and *Man* it is a Debter.
I have with heedfulneſs, peruſed that,
Sea-Gibbriſh, which is publiſhd to relate
What paſſed in the *Naval fight* between
Both *Fleets*; with what, to ſome a ground hath been
To think, the *Victory* is on our ſide
And, that we ſtill victorious do abide.
If ſo it were (becauſe, it might prevent
The *Foes* proud brags, our *Friends* diſcouragement,
Or, ſuperſede their Fears) I ſhould be glad,
And thankful, for the good ſucceſs we had:
But, nothing therein mention'd found I out,
Whence, I could pick forth, what to find, I ſought.
All I could thence collect, was but thus much,
That, *We were beaten, and did beat the Dutch*,
Till they were glad, at laſt, to ſail away,
And, we as glad, they did no longer ſtay.

He,

at was otherwiſe informd thereby
Doth underſtand much more, or leſs, then I;
And, *for our ſelves*, I know no reaſon why
We ſhould, if, we for GOD, *ought not to Lie*;
For, though it is imprudence to reveal
All Truths at all times (and not to conceal,
What may occaſion miſchiefs) never ſhould
The *Truth* be falſeſaid, or Untruths be told:
And, more Advantage would to us, enſue
If our *Intelligence* were alwaies true.
Indeed, I found, in that *Expreſs*, much wit
In ſuch terms, as that Subject, did befit;
As alſo, very much, related there
To magnifie thoſe who then active were
For our defence. And, I well pleaſed am
With what may add to their deſerved Fame.
To them I grudge no meed, or honor due,
Who prudently, and valiantly purſue
Their undertakings: But, Gods praiſe alone,
Is my chief Aime. To praiſe what men have done,
Is, to my proper work impertinent,
And, alſo, at this time, to my intent.
If, by omitting that, I ſhall offend
In proſecutions to a better end;
Or, if that any ſhall maligne me more,
For this, who did not love me heretofore,
I ſhall not think it ſtrange: For, I of late
Meerly, for *Speaking*, and for *Writing* that,
Which both to *Gods praiſe*, and *Mans welfare* tends,
Looſe dayly, very many ſeeming Friends;
Whereby, if they no whit indamagd are,
I ſhall not, for what haps to me, much care;
Eſpecially, whilſt that, which I deſigne
Tends to Gods praiſe (without ſelfends of mine.)

To which intention, that which now is read
(In theſe few pages,) is contributed.
And though, like *Jeremiahs Lamentation*,
Or *Davids humblings*, this *Humiliation*
Is not beſprinkled with corporeal tears,
Or, worded with Hyberboles like theirs,
Nor ſtrowd with Aſhes, nor in Haircloth dreſt;
Or, with ſuch formal complements expreſt,
(As may be, and ofttimes aſſumed are
As well by *Hypocrites*, as *Men ſincere*)
Or, though it may want what affects the *Senſe*,
I hope, that, which affects th' *Intelligence*
It ſhall not want, nor ought, which to that end
Is needful, whereto, I, the ſame intend:
And, tis exhibited in ſuch a mode,
I hope too, as will pleaſing be to GOD.
What, he hath done, at this time, ſeems to me
Not ſo much heeded as it ought to be,
To make us thankful; nor do we expreſs
What we pretend, in way of thankfulneſs
As it becomes us; neither do we ſhow it
As doth beſeem *him*, unto whom we ow it:
But, act it with ſuch vain appurtenances
(And break out into ſuch Extravagances)
As, to our Sins, are rather an addition
Then ſignes of *Thankfulneſs*, or true *Contrition*.
For, though, at full, informd I have not bin
What ſtreights, and what great hazzards we were in;
Or, of what might have happned, unleſs then
Aſſiſted more by *Providence*, then *Men*;
Thus much is likely, we were ſo intrapt,
That, by our own *powre*, we had not eſcapt
A total Rout, if *Providentially*
There came not in, a *ſeaſ'nable ſupply*.

For

For, had not GOD, ſent *Rupert* timely back,
The *Fleet* with *Albemarl*, had gone to wr:ck;
Or, both perhaps, then, been deſtroyd together,
Had not GOD ſent the *French*, we know not whither:
Yea, ſomewhat, in that *Providence* I ſee,
Which our *Foes* ought to heed, as much as *We*.
GOD, grace vouchſafe both unto us, and them,
To heed, whereto it tends, whilſt there is time;
And, unto me, and every perſon living,
Timely *Repentance*, and ſincere *Thanksgiving*.
Ere theſe few *Cautionary exhortations*,
(Which I think proper to *Humiliations*)
I do conclude; Ile add this *Carollary*
In hope, that ſome, the ſame in mind will carry.
Though very great our Streights and Hazzards are,
(And, thoſe may be much greater which we fear)
Seek *Remedies*, by no *diſhoneſt* courſe;
Leſt, thereby, we ſtill make the miſchief worſe.
That, were to do like them, who, when an *Evil*
Befals, run to a *Witch*, or to the *Devil*,
Who, ſuch Cures, onely, for his *Patients* hath
As their, who kill themſelves, through fear of Death.
It hath been thought, yea, I have oft been told,
That, I, in my Attempts, have been too bold;
Yet, I think no man ſtandeth in more dread
Of doing ought which is not warranted
By common Juſtice; For, I dare not act
To ſave my life, in any ſuch like fact.
Nor would my *Conſcience* let me ſleep in peace
Should I but wink at an Unrighteouſneſs,
Which might by me be hindred, (though to gain
That, which I do moſt covet to obtain)
Till I repented it: nay, I ſhould dread
A Vengeance, were impending ore my head,

If I in ſecret, wiſhd advance unto
My hopes, by what another might miſdo
Without my knowledge; or, by ought not right
Both in GODS eie, and evry *good mans* ſight.
Which, I profeſs, that, others might beware
Of ſuch *Ill conſequents*, as I now fear.
If we believe there is a GOD, that heeds
The *Patience of the Saints*, and our *Proceeds*,
Let us not ſtill perſiſt, as we have done,
Within mans conſcience, to uſurp GODS *Throne*,
As many do, in moſt preſumptuous wiſe,
Ev'n whilſt his heavy hand upon us lies:
For, he will ſhortly make it to appear,
None ought, but he, to ſit in *Judgement* there;
As alſo, what they merit, who offend
So highly, when an humbling they pretend.
At *Home*, from perſecuting of them ceaſe
Who do not interrupt the *civil peace*;
Let us forbear in an inhumane mode,
More to divide us, and our Foes *abrode*,
Let us leave off, thoſe Railings at each other.
Which hinder the uniting us together.
Till GOD ſhall judge the *cauſe* that is depending
Between the *Nations* which are now contending,
Let none of us, who in our *private Stations*,
Are called to ſincere *Humiliations*,
Preſume to judge them further, then he knows
Their Actings, and what Judgement GOD allows
In *doubtfull Trials*; but with *Humbleneſs*,
Attend on his diſpoſe of the ſucceſs;
Contributing, aſwell as tears and prayrs,
What elſe, th' Immergencies of our Affairs,
May reaſonably require; leſt, we betray
Both our *own ſelves*, and *them we ſhould obey*,

For,

For, each mans *private ſhare*, is part of that
Which is the *Joint Stock* of the *Publick State*;
And, ought proportionably to be ſhard,
As need ſhall be, to make a *Publick Gard.*
What, others, are thereby invited to
Is that, which conſcientiouſly I do:
For, to this end, (though I am ſo bereſt
Of all I had, that, nothing now is left
But *Almes* to live on) I, have ever ſince
Payd Taxes, out of that *Benevolence*;
And, will not grudge to do it, whilſt GOD ſhall
That, *way*, or *any way*, give wherewithall:
Yea, that the *Publick ſtrength*, may not decline,
Will take heed that it be no Fault of mine,
By not contributing, what I think may
Be thereto needful, in an *evill day.*
If well it be employed, GOD, will bleſs
Their prudent Management, and Faithfulneſs,
Who therewith are intruſted: If, unjuſt
Therein they prove, and ſhall deceive our truſt,
Twill be deſtructive onely to th' *Abuſers*,
And, faithful men, ſhall be at laſt no Looſers:
For, when the *Kingdome* which we look for, comes,
All men, ſhall have their juſt deſerved *Dooms.*
Hereof, to me, GOD, hath oft *Earneſt* given
By aids vouchſafed, as it were, from Heaven,
At every need. By him, I have been fed
With *Manna*, *Quailes*, and with my dayly bread,
(I know not elſe, either by *whom*, or *how*)
For ſome years lately paſt; and ſo am now,
Without ſuſpect, of ought which may befall;
Whether, my gathering ſhall be *much*, or *ſmall.*
Yea, now, while I behold deſpairing fear
In moſt mens faces, almoſt evry where;

Although

Although the day, now very gloomy be;
Though falling off, our *Chariot wheels* I ſee;
Their *Drivers*, with much difficulty driving;
Againſt Waves, Rocks and Sands, our Leaders ſtriving,
And, GOD, in this day of our great diſtreſs,
Within a *Black Cloud*, hiding yet his Face,
A *Glimmering*, I naytheleſs perceive
Of *Mercy*, ſhining on all who believe;
With Symptoms, of the like aſpect to them
Who, yet *believe not*, if they turn to him.
Turn therefore, oh return unto him, now;
Hear him, and he will give an ear to you.
But, I fear moſt men ſo corrupt are grown,
That, my words, are on them in vain beſtown:
Leſt, therefore what I write, they heed the leſs,
I, at this preſent, will no more expreſs;
And, ſince, *in our caſe*, there's no help in *Man*,
His aid, I will implore, who help us can.

LEt GOD ariſe! Ariſe LORD, I emplore thee;
And, *let all thoſe who hate thee, fly before thee.*
Rebuke them who thy Adverſaries are,
The *Bulls* and *Calves* who take delight in *War*;
Aſwel the *Conmon People*, as their *Kings*,
Till all the world, to the e,due tribute brings.
Let thoſe *deſtroying Angels*, which are ſent
To chaſtiſe us, make a diſtinguiſhment
Between them, who through *Humane frailty* Sin,
without perſiſting wilfully therein,
And, ſuch, as have been unto *thee* and *Thine*,
Malitious Foes, a long time, by *Deſigne*;
Or, who, not onely, againſt us, now be
Confederates, but likewiſe againſt Thee.

In *Mercy*, look again, on us, and thoſe,
VVho are, at this day, our profeſſed Foes;
Leſt, the purſuite of what is yet intended
Conſumes both *Nations*, ere the *War* be ended.
Now, ſo uncloſe the Eies of evry *Nation*,
VVhich hath pretended to a *Reformation*,
That, they may ſee how much, they have been blinded;
How they depraved are, and how ſelf-minded:
So prudent make all *Governors* and *Kings*,
So qualify the *Peoples* murmurings;
So, let thy *holy Spirit* ſanctifie
Each *Congregational Societie*;
So ſhew, to evry *Individual one*,
VVhat ought to be *believ'd*, and to be *done*,
Together and *Apart*, which may improve
That, *Principle* of *Univerſall Love*,
In which the *Being* of the world begun;
VVhereby, preſerved while *Time* wheeleth on,
And, by which, that *perfection* ſhall be gaind,
VVhich was by thy *Eternal Love* ordaind;
That we regenerated may become,
And not continue, till the *day of Doome*,
So ſtupified in our ſins, as they
VVho were, at laſt, with *Water*, waſhd away;
Or, *Sodom-like*, in ſinning perſevere
Until with *Fire* conſumed as they were:
But, let what thou haſt done, ſufficient be
To turn thee unto us, and us to Thee.

I do confeſs, ſhouldſt thou be ſo ſevere,
As, but to heed how bad, the beſt men are;
Among us all, there could be found out none
VVho might be called *Righteous*; no, not one
Of whatſoever *Calling*, or *Degree*,
Whether, *Prieſt Prophet*, or a King it be,

Or

Or of the *common Rank*; Lord, naytheleſs
In *Mercy*, and in thy *Sons Righteouſneſs*
Vouchſafe to look upon us; and, to cure
Our ſingle, and our joint diſtemp'rature.
At this time, to thoſe *Luſtings* put an end,
Which make us more then brutiſhly contend
For Trifles; and to brawl, curſe, lie and ſwear;
Like Dogs, for bones, to ſcramble, ſcratch and tear;
Fight, wound and kill each other, without heed
Of what we do, or of what may ſucceed.
Yea, ſo inhumanely as if, now, here
The *Devils*, clothd with *Humane bodies* were;
Hell, as it were, broke looſe, and, they come hither
With purpoſe, to bring *Hell* and *Earth* together.
That, which this may portend, ſecure us from:
Hallow thy Name, and let *thy Kingdome come.*
Thy will be done on earth, as tis in heaven:
Give us the bread of Life; and, *that forgiven*
Our ſins may be, let us forgive each other;
And, henceforth, live in Amity together.
On us, let no temptations, then prevaile,
VVhen thou permitteſt any to aſſail
Our Perſons; that, we may in our *Probations*
Be conſtant, and enjoy our expectations.
Let neither *preſent*, *paſt*, or *future evill*,
(The temptings of the *world*, the *Fleſh* or *Devill*)
Have powre to harm, or fright us any more,
With *Plagues* and *VVars*, as now, and heretofore;
Eſpecially, let them not us inſnare
VVith thoſe ſins, whereof theſe the wages are.
VVholly, to thee, our ſelves let us reſigne;
Confeſs the *Kingdom*, *Powre* and *Glory* thine
VVithout a *partner*; and henceforth, forbear
To ſeek our *Kingdome*, *Powre* and *Glory* here.

Whilſt

Whilſt that time laſts, wherein things y et remain
Undone, which to thy Glory appertain,
And, wherein we muſt further be employd,
Before the *Man of Sin* ſhall be deſtroyd,
(Who very oft, uſurps a lodging, where
Thy *Kingdom* is, although he Reigns not there)
Him to reſiſt, vouchſafe *Aſſiſting Grace*,
To every one of us, in his own place:
Preſerve us blameleſs, in that *Diſpenſation*
Whereto, a Conſcientious inclination
(Without *ſelfe-ends*) hath joynd us; ſo to uſe
Our *Liberty*, that, we do not abuſe
The *Chriſtian Freedom*, by intruding on
Thy *Right*; or, by impoſing that upon
Anothers conſcience, by uſurped powr,
Which, we would not ſhould be impoſd on our.
And, ſo incline thoſe alſo, to do thus,
To whom thou giveſt power over us,
That, none, may to obey them forced be,
By being diſobedient unto thee;
But, let our *Duties* be performd in *Peace*
To thee, and, to all men, in *Righteouſneſs*.
And, that both *We*, and our *Superiors* too,
May be the more kept heedful what to do;
Make them to know, that, if in what relates
To *Thee*, the *humane Laws*, or *Magiſtrates*,
Muſt be obeyd in all they ſhall command,
However they, or we ſhall underſtand
Thy *Word reveald*; then, if the *Kingdom* be
The *Turks* or *Popes*, we muſt believe, as he;
And, thy *Will* and thy *Deity*, thenceforth,
Stand for a *Cypher*, or, for what's leſs worth:
For that, will be the *conſequent* therof,
Though *Polititians*, at this Truth will skoff:

Me therefore, unto what thou call'ſt me to,
Keep firm, in ſpight of all the world ſhall do.
The *ſingle*, and the *joynt Humiliation*
Of *King* and *People*, bleſs with acceptation,
Although, what hath ben *done*, *prayd*, or *confeſt*,
Will not abide thy *Sanctuary Teſt*;
For, hope of an acceptance, none there is,
If thou ſhouldſt mark all things that are amiſs:
And, Sav'd from what's deſerved, here, would neither
Be *Good* or *Bad men*, but, ſink altogether,
Let, in *one Datie*, none be ſo employd,
That, all the reſt be ſleighted, or made void.
So let us *Hear*, that, wee as aſwel may *Do*
As *Hearken*, what thy word perſwades unto.
So let us ſtrive to *Do*, that having done
The beſt wee can, wee truſt not thereupon;
And, ſo *Believe* too, that wee may improve
Our *Faith* ſtill more, both by *Good works* and *Love*;
Remembring, it is *Love*, that doth fulfil
The *Law*, the *Goſpel*, and thy *total will*.
Let thine own *Spirit* help us ſo to *pray*,
That, wee may mind *Thee*, more then what we *ſay*.
Since to *Speak words*, leſs needful is to thee,
Then telling our *own hearts*, what our *thoughts* be;
And, chiefly uſed, that we might diſcern
Or, heed the better thoſe things which concern
Our ſelves, and *Brethren*; becauſe, none can ſhow
That unto thee, which thou didſt not foreknow.
Words, oft are ſpoke to others, with intent
To counterfeit that which was never ment.
To ſuch ends, as we ought to make *Addreſſings*
To thee, are all my *Prayers* and *Confeſſings*;
To ſuch ends, I now offer here in *words*,
Thoſe *Muſings*, which my narrow heart affords;

And,

And, which drawn, and preſt out of it, have been
By thoſe great ſtreights, we ſtill continue in.
To ſuch ends, I implore thee in this mode;
Acept of this *Oblation*, my deare GOD:
Give us his *Righteouſneſs*, Who took our *Guilt*;
Love us, and then, do with us, *what thou wilt.*

Theſe Muſings, *mee*, *did* waking keep
When other men were faſt aſleep:
And, *may*, *when I*, a nap *am taking*,
Keep others, *peradventure*, waking.
GOD, *grant we may ſo help each other*
To watch, *by* turns, *or*, altogether,
That, *when the* Bridegroom, *doth appear*
(*Although at* midnight) *we may hear*,
And, *keep our* Lamps, *in ſuch a* Trim
That, *we may* entrance *have within.*

Written *June* 17.
this ſad year,
MDCLXVI.

That which is mentioned in the thirty sixth page aforegoing, being imprinted, in or about *June* 1665, and ever since concealed by reason of the *Printers* death, is now come to light, and hereto added in the three next following sheets. There are many faults escaped in the printing by reason of the Authors absence, which the Reader must correct where he finds them.

FINIS

CPH
10-8-71

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